



Where Do These Questions Come From?

In this letter, the Rebbe answers the following questions: Is there proof that Hashem exists? Is there proof that Hashem gave us the Torah? How does Judaism differ from other religions? Why can't we change the rules that the chachamim made?



Regarding the various questions you write about fundamental tenets of our faith and how they can be proven logically—there are many *sefarim* and essays printed regarding this and it is surprising that you do not mention any of them. Obviously, it is difficult to write at length and to repeat things that have been published for many years. Having said that, I will make a few points here, so that your questions will not remain unanswered.

1) Is there positive proof that Hashem exists—or proof that He cannot *not* exist?

Answer: There is clear and simple proof, as follows:

A) When a person observes a book made up of a number of printed pages, the observer knows as a matter of fact that there must be a printhouse, for how else could the letters have been arranged in such a way that they explain something logically. It cannot be that ink spilled, and by chance, the droplets of ink fell onto hundreds of pages, forming letters that explain things. The same applies—but many times over—when one observes a stone or branch, and is aware of its atomic makeup—the atoms contained in it are not hundreds or thousands, but billions of billions—and all of them are arranged in a wondrous way, which is in keeping with established and immensely precise laws. This is explained at length in *Chovos Halevavos*, *Kuzari*, and others. See also *Sefer Hachakira* by the Tzemach Tzedek.

B) It is similar to a person knowing that souls exist by observing the life-force in living things.

2) What is the proof that the Torah was given to us by Hashem at Har Sinai? If it relies upon tradition, that would be the same proof that other religions—*lehavdil* between the holy and profane—rely upon.

Answer: It is surprising that you didn't read what was written about this in the Shavuot booklet published by Merkos L'Inyonei Chinuch and in "Talks and Tales" and so on. The difference [between the proof of the Torah being given at Sinai and the proofs that other religions bring] is a fundamental one: It is possible that a single person deceived others in his generation, or that several people collaborated and deceived others in their generation, or even that a group of people deceived others in their generation, having a common reason to do so. This applies to all [other] religions: Christianity, Islam, the religions of India, and so on, whose beginnings all were that one person told a few pupils that G-d revealed Himself to him and gave him commandments, instructions, laws, and decrees. This is true of every religion without exception—other than our religion and our Torah, the knowledge of which was passed to us by the generations that came before us. The Yidden of our generation heard about it from those of the previous generation, and each generation in turn heard it from the



preceding generation, all the way back to the generation that stood at Har Sinai, when 600,000 men between the ages of 20 and 60, and several million more younger and older men as well as women and the *eirev rav* heard—**all at once**—“I am Hashem your G-d, etc.”—not through an intermediary, but directly from Hashem. The 600,000 and more people were made up of many types of people: ignoramuses and learned sages, rich and poor people, etc. etc. They all heard the same exact version of the same exact words, and they gave over an **identical version** to their children, and their children to their children, all the way to our generation. You certainly know that the Reform and Conservative movements began only a few decades ago. Before that, there may have been a few individual *apikorsim*, but millions and millions said the same thing in the same words. Throughout the **entire** history of the Jewish people, there was not even a single **moment** that this tradition was not being transmitted by hundreds of thousands of people **at the same time**. There is not a **single** other thing anywhere in the world about which there is testimony as reliable as that about *matan Torah*.

3) Why can't we alter the resolutions Chazal made?

Answer: I will preface by bringing an example from the science of mathematics. Modern mathematics are based upon principles that were known and written down as far back as the time of the ancient Greeks such as Euclid, etc. Although their scientific works are far smaller

than modern-day books, that is because the **principles** and **guidelines** that come from those scholars are later expanded upon with more and more concepts and theories. However, since these [expanded, modern-day mathematical works] are based upon the guidelines and principles that they [the ancient Greek mathematicians] created, these [modern works] were already included in their words [—those of the ancient Greeks].

Lehavdil, the same applies to our holy Torah: Principles were given, as well as guidelines on how to use these principles and how to reach new conclusions from them. This was all given at Har Sinai to several million people at once. In time, the sages in each generation, **on the basis of these principles**—the rules with which the Torah is expounded, as they are commonly known—followed the guidelines that **the Torah** established as the true path, and they reached a number of conclusions—several laws and instructions, as they are commonly known. Even though these rules were said by specific *tannaim*, *amoraim*, and *geonim*, everything that they said is included in the very principles, guidelines, and paths that Moshe Rabbeinu received from the Giver of the Torah. From this it is clear that if we wish to solve a question that has arisen in modern times, such as those connected with electricity and so on, and we wish to solve it in the spirit of **the Torah**, as the rabbanim solved them in previous generations, we must follow the guidelines and principles of **the Torah**. One of



these principles is that a Beis Din cannot annul the rulings of another Beis Din, unless it is greater, etc. This, too, is a principle from the **Giver of the Torah**. There is also a rule that the majority ruling of a Beis Din must be followed, if it is a Beis Din of people who follow the Torah in these teachings.

4) You ask whether letters are holy, and whether this is written in Shulchan Aruch.

This is written in a *sefer* that precedes the Shulchan Aruch—in Gemara Shabbos 104a, and in a number of places in the Zohar and in Tikkunei Zohar. The same applies to *nekudos*. (Tikkunei Zohar *tikkun* 5, 21. See *Zohar Chadash, tikkunim*.)

All of the above is obvious and very easy to understand. The fact that there are people who disagree with it all, is because doing so is the only way they are able to justify to themselves their violating the mitzvos of our Torah, the Torah of life. They're embarrassed to say that the temptation is too much for them to bear, and so they want to explain and remove the chain from their necks [i.e. the responsibility] and cast doubt upon the essence of the matter.

In general, you should know that it must be one of the following two options: Either one believes that the Torah is from Hashem, [and if that's the case, then you must accept the Torah in its entirety, including] the ruling of the Rambam that anyone who accepts the entire Torah as

Divine, except for one letter—that is the opposite of the **foundation** of belief in Hashem; and if one doesn't want to follow the rulings of the Torah, that automatically casts doubt upon one's belief in Hashem's unity, as written in the Torah.

Those who believe that Hashem created the world—on Yom Kippur and when they say *yizkor* in shul—but believe otherwise the rest of the year and on weekdays—that is the opposite of healthy thinking. One who truly believes in this manner belongs in a hospital for those with emotional illnesses, G-d forbid. [In truth, they don't really believe this,] but, as mentioned previously, many people don't want to fight their *yetzer hara* and they try to justify the *aveiros* that they do in this way.

May Hashem grant you success to be a good *messenger*, that through your true faith should be passed on to your congregation, especially now, the days before [Pesach, when we eat matzah, which is] the food of faith and the food of healing, strengthening the simple and pure faith of every Yid. As Chazal tell us, when a child (i.e. one who is intellectually a child) eats food made of grain (which as Chassidus explains, refers to matzah), he calls out to his father—our Father in Heaven.

May you have a kosher and happy Pesach.¹

¹ Igros Kodesh vol. 11 p. 6. Also printed in Likkutei Sichos vol. 16 p. 544.